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SPEAKER: So, the topic in front of me is blacks. So, I am... wanted to pick up some of these items and talk about them.

SPEAKER: The most amazing subject with respect to blacks is the token coinage which began in England in approximately 1795 when Wilber [2:52] and his group in England were endeavoring to eliminate slavery and throw their greatest possessions. They issued a series of copper tokens. Now a copper token would circulate as money because the public was always short of copper tokens or copper money put out by the Crown because there was a great feel of profit of making copper coinage. So, private people made it as well as the public and the amount of value in a particular piece was usually 40-50 percent of its circulating value. So, in England, the publication of the amount of token coinage which was being made encouraged propaganda being used on tokens in addition to a particular place or business using it for advertising. The anti-slavery movement, which incidentally has an exhibit in the New York Historical Society beginning in a few days in October 2, 2005. They decided it would be smart to put out a propaganda token for the antislavery movement. They created a token that had on the obverse "*Am I not a man and a brother?*" and in the center they had an image of a man in chains in a kneeling position asking this question. It is a pitiful, pitiful thing with both of his arms and legs chained and asking this question. On the other side of this coin; the reverse was two various types of handshakes. The idea was to have slavery cease throughout the world. So, these circulated very extensively and were copied by some of the ceramic makers of England and put on not only dishes, but on ornamental pieces for women to wear; all with this "*Am I not a brother?*" It had, "*May slavery cease throughout the world*", or some similar expression doing that. The British were successful after approximately 40-years eliminating slavery in their colonies. So, then they wondered why the United States didn't follow through with the same idea. Of course, there was turmoil about slavery in the United States in the colonial period and during independence and continually after that because this was a major economic problem to a great part of the United States.

From time to time, the United States had a great many of free slaves. Either their owners had given them freedom as a matter of decency or the owners felt that they were entitled to it after they worked for a long period and some owners left their land in the States to their slaves. So, you have two groups of blacks in the country. One is slaves and one were free-blacks. The free-blacks were subjected to a lot of propaganda. Although they were in plantations and in a place of their own; and had very successful careers, but there was an encouragement to ship all of the free-blacks that would be willing to do that and any other blacks that would get a release from their slavery to go to Liberia in Africa and start a new country. So, in the 1830's the Liberian movement; the American colonization society developed Liberia and blacks started moving over there. This was popular for a very modest period and then deteriorated from time to time because they had developed a completely new lifestyle because they were thrown back into an obsolete situation in Africa who were struggling among the blacks themselves; and struggling with the

Americans financing them; so the history of Liberia is very, very complex. The Liberian Colonization Society issued money and that helped to some extent to finance the colonization movement. However, back to the success of the British slavery token, the American anti-slavery society decided that they too would put out tokens because during the panic of 1837, money was in very short supply in the United States and so they designed a token, which they would have a person make them and sell them to the distributor, which would be the colonization society, at a discount from the one-cent each and usually it would cost maybe 60 percent of the face value. We will talk about face value in a minute. Then the colonization society would make a slight profit on distribution of these tokens and they were copper and the one that they made first was a woman, "*Am I not a woman and a sister?*" and they dated that 1838 and she was similarly chained by hands. As it so happens, her feet were not chained. She has a chain link on her ankle so that they could be chained. She also has on the back and handshake of two hands joining; being probably one that is a black person and one that is a white person, we don't quite know. I don't know what the symbol is. This says on it, "*May slavery and oppression cease throughout the world*".

WOMAN: Were these the same size, Eric, the English one and the American one?

SPEAKER: Yes, approximately the same size.

WOMAN: Okay.

SPEAKER: Now I here's, the female slavery token, the back has, I don't know... "One-cent United States of America", but there is a spelling error in the "n" being backwards retrograde or mirror image "n" on the female coin so never-the-less the government was after the slavery society to stop the circulation of these coins because the government felt that they were illegal. They started to go after the government. In the mean time, the anti-slavery society had such success with the female, apparently being the first one that they named, that they ordered a male token of similar style and the government apparently was ready to cease these. In any event, there exist only three of the male tokens that remain because there were so very few that were struck and the female is very common and there would be perhaps close to a thousand of those known today. So, this is an idea in the newspaper comments with respect to them. There were some vicious anti-black propaganda in the newspaper, but the most interesting is if you were pro slavery and you received one of these in change, you could always spend it quickly so that it wouldn't bother you. Otherwise, but that would still get the propaganda in the hands of everybody who was using money. This is a fascinating type of coinage because it was propaganda coinage and it was very affective and charming. As everybody knows, the success of the anti-slavery movement was very slow, and while some of the northern states eliminated slavery long before the Civil War it was the cause of the Civil War and the organization of the confederacy.

SPEAKER: Oh, it is. Now, there was other propaganda. I have in my hand a six and a quarter paper money script note issued by the city of Schenectady, New York, November

5, 1814. It has propaganda on it also, it has "*May free men be free men and all men be free*". This propaganda was put on the sides, top and bottom of the note.

WOMAN: So, this was issued by a city government?

SPEAKER: This is issued by a city government. It was the type of note that was issued immediately following the depression after the War of 1812, which wrecked the American economy for quite a period. It also has a motto on it, "*No Slavery*". This is a very important piece of how some of the people felt in the North and were very anxious to have slavery disappear as soon as possible. And this is of course, long before the 1838, "*Am I not a woman and a sister*". In 1864, the piece of paper money which is called, Abolition Exchange, it is for two-cents. It says for five of these Abolition Exchange notes, I'll pay ten-cents as long as Father Abraham is not stoned. This is issued in Cutstown, Pennsylvania, April 28, 1864.

SPEAKER: It was a two-cent note that was put out during the Civil War period in the North; again used for propaganda.

WOMAN: But what does... I don't understand where it says, "As long as..."

SPEAKER: Well, that's just a... Father Abraham is just a whole set-up for propaganda.

WOMAN: Oh. I didn't know that. Okay.

SPEAKER: Yeah, and it says "Greenback Manufacturing" which means paper money that has no particular backing.

WOMAN: Okay.

SPEAKER: Now, I'm going to skip around from one thing to another just so you know.

WOMAN: Oh, that's fine.

SPEAKER: In front of me now is some commemorative half dollars put out by the United States of America. This is the... two different types. One is the ... just a minute. This got dirty. Goodness. I'll get that out of there. This is the commemorative 50-cent piece put out in honor of George Washington Carver, who was the educated genius who was born of a slave family and was educated because they recognized his ability and he became an outstanding botanist with many of the ideas which are talked about today and still trying to carry out his theories and some of his methods of improving agriculture in general. We will have that on display. This has on it, and this is fascinating from the again propaganda point of view, "Freedom and opportunity for all Americans". This is again, wonderful...

WOMAN: When was this issued?

4 of 6 Blacks

SPEAKER: I'm trying to see. I have to clean them.

WOMAN: It doesn't say on the little card?

SPEAKER: 1954.

WOMAN: 1954. Oh. Ronald vs. [22:44] Education, right? (Brown vs. Board of Ed? Sue note)

SPEAKER: A birth place memorial for him was also put out from 1946-1951 from the slave cabin to a hall of fame. A black artist by the name of Scott Hathaway did the commemorative piece. These were official United States 50-cent pieces, but of course they did not circulate because they were sold at a slight premium and were souvenirs rather than...

WOMAN: So, people just started grabbing them up?

SPEAKER: Yes, people bought them and held them as keepsakes. I had it here for an exhibit and then...

In 1860, a half-size coin was put out as a propaganda coin that would be accepted in circulation because it has the same amount of copper as a half-cent, but by 1860, half-cents were no longer being minted by the United States. They stopped in 1857. This says on it, "Millions for freedom not one-cent for slavery". So, this was interesting piece of propaganda because the motto talked all over America for the first half the 19th century was "Millions for defense not one-cent for...." ...Just a minute....not one cent for something? Just a minute.... Well, all right I'll come to that in a little bit.

WOMAN: Sounds very familiar.

SPEAKER: It is connected with... paying off [26:10] or somebody of that sort.

SPEAKER: I'll have it in a minute. Tribute.

SPEAKER: Not one cent for TRIBUTE.

SPEAKER: So, that was the payoff. And another item, which ... that other item which I mentioned earlier was put out by the Republican party in 1860.

SPEAKER: Now, to go to another part of the world, there was a one-penny token put in circulation in Barbados. This was so interesting because it was "Freedom without slavery". That is the motto that is on there which was issued in the late eighteenth century by Moses Toronto, who was a [27:25] -Jewish person who was a Rum

dealer living in Barbados, and he puts a chunk on the coinage and puts the initials "MT" for Moses Toronto, but of course he's making a comic wise crack because he's saying that the chunk is empty. This showed the propaganda for freedom. Pardon me, the chunk that I mentioned with "MT" on one side, there is a bottle for some sort of liquor on the other side and it also has "MT". These are necessity money that contains some of the propaganda showing that there was a tremendous anti-slavery movement and we liked to show it on coinage.

WOMAN: Something like the Barbados token... do you have any idea how many of those are still around? I'm just curious. There are some?

SPEAKER: Hardly scarce. It's routine and available. Now, let's see here what more...

WOMAN: Old friends.

SPEAKER: These are that I just pulled out, are 1833 one-cent tokens issued by Liberia. They point out Founded in 1816 and they are put out by the American Colonization Society and showing a part of it developing Africa. These were made here in the United States and sent over to Liberia for the purpose.

WOMAN: What are they made out of?

SPEAKER: These are made of copper.

SPEAKER: Copper coins; one-cent piece. Now...

SPEAKER: Yeah, I will take that now. Other matters relating to blacks on money became popular because the South in issuing paper money always wanted to show the dignity of the black workman whether he was a slave or not. The earliest that we've notice in South Carolina, a thirty-dollar bill was issued February 1777, just after Independence and it shows an old man; it doesn't show whether he's a slave or not, but it says in Latin, "*Servitus Omnis Misteri*" meaning "*Servitude is always miserable*". This indicated in all probability the servitude by the Americans to the English is miserable and their words was propaganda and didn't relate to blacks. But curiously, which had enormous quantities of slaves, if they would have thought that it was indicating that blacks were causing; miserable situation meaning blacks and slaves, they probably wouldn't issue it. So, it's very curious that they didn't think of that. They were only thinking of themselves and not the fact that the blacks... that this could be used as black propaganda.

After the United States was independent under the Constitution, the federal government was no longer able to be trusted to issue paper money. So, no federal paper money was issued from the afore mentioned Constitution until 1861 except the War of 1812 which had certain moderate types of script that the federal government did issue. However, the state banks were able to issue paper money and they used every form of art in presenting something attractive to be circulated. There were thousands of banks organized between

the 1792 and 1860, and these have enormous quantities illustrated in ornamentation on the paper money. They show the blacks handling cattle. They show the blacks picking cotton. They show the blacks chopping wood; they show them raising children, they show them hauling trucks with all sorts of merchandise. They show them picking cotton with the master looking over on a horse; watching them work. There is nothing really... nothing really... bad or subject to criticism in all of this illustrated material because it shows them dressed decently; hair combed decently and then doing normal working activities. This is a very important way of the South trying to make the black dignified.

When the Confederate States of America broke off from the United States in 1861, the confederate states put out their own money. Some of their money has pictures of blacks doing carving and what have you. So, they were putting out with decorations just the same way as the state banks had done it. I'm trying to read this.... 18....

WOMAN: Are these the denominations in the corner here? Would that have been 100 dollars?

SPEAKER: That is the hundred dollar note that has on the Confederate States of America. It was issued August 26, 1862 and circulated normally while in the confederacy; struggled and maintained its economic stability and because they were losing the war inflation took over and all of these became worthless at the end of the war. They were obtainable two years after the end of the hostilities and a treaty of peace between the confederacy and the United States of America. Of course, there was no treaty in peace. It was surrender. So, this gave rise to the expression that "The South will rise again" and the confederate money will rise again.

Now the other relationship to the blacks with money is the signature of a number of black politicians was often on the United States money and the reason for this is the same...

SPEAKER: The money was signed by the register of the Treasury. The Treasurer of the United States during the time the United States was issuing money and still now we've made an adjustment; it is now signed by the Treasurer of the United States and the Secretary of the Treasurer of the United States.

SPEAKER: The Treasurer of the United States and formerly the register, were political positions and still are. The Treasurer of the United States doesn't do... has virtually no power and is a political position. So, in order to get black votes from time to time the register of the Treasury was a black person selected who was politically proper and helpful to the party in charge. This is...

SPEAKER: They have both women and men who have had financial titled positions and have been on paper money. I thought that this group of things would make a nice display in the museum and would be very, very important..

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SPEAKER: Can we do this out of the...All right, we will begin. The subject of our discussion today will be the native Americans, they played a big part in the pictorial engravings and other designs use don money, not only coins but paper money to a great extent. We first have to point out that in 1849, when the one-dollar gold piece was issued due to the California Gold Rush; the new types of gold coins began with the introduction of it and the twenty-dollar gold piece. No Indian design had commenced at that time. In 1854, however, when the three-dollar gold piece was introduced, a beautiful indian with a head dress was used as the main design on the obverse of the coin. We will have those on exhibit, both in the three-dollar gold piece exhibit and in the exhibit relating to native Americans. In 1859, Longaker who was the chief engraver of the United States mint decided that the one-cent piece should have a new obverse and he created a female with a feathered head dress for the coin. He was accused of drawing a picture of his own daughter and drawing a picture of an Indian head dress because that was a very common decoration for children to put on a feathered head dress, but actually he was a superb artist and that speculation has never been proven. With that beginning of the one-cent piece and the three-dollar gold piece the Indian design began to become popular and from time to time the new Indian pieces, Indian head pieces have been used by the United States mint particularly the Beulah Pratt design of two-dollar and a half and the five-dollar piece of the twentieth century.

WOMAN: Let me ask you a question. You said, Beulah?

SPEAKER: Beulah Pratt. (He spells it out). The Indian head design copied from the 1859 cent continued until 1909. That was called the Indian head cent. It was a standard during that long period. When the Civil War broke out there was a shortage of small change. The silver being hoarded and the copper were also hoarded so that there was a very heavy need for more copper coins. So, private people put out one-cent pieces primarily and hundred and hundreds of variety's containing different designs; many of which involved the portrait of an Indian on the obverse. Those are called Civil War tokens. Some are patriotic because they only had patriotic designs on them and others were called store cards, which were advertising cards put out in the shape of a cent for a particular business and all of the northern states had businesses issuing them. We will have examples of the different types of Native American portraiture that was privately issued and these circulated very extensively from 1861 through 1864.

Look what she did.

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SPEAKER: Look at that. I think...the most novel and spectacular coin containing that type of Native American life was created in 1913 where the actual male Indian with his braided hair and Indian head dress was put on the obverse of the coin and it had very, very

strong Native American features. That is called the Indian or Buffalo nickel. On the reverse is a very large American Bison. So, this is called the Buffalo Nickel or Indian Nickel or one or the other. This is a very popular coin because it was truly American. The bison was designed from the specimen that lived at the Washington Zoo. I think the name was Diamond or Big Diamond. It was a very popular item in the east.

Now I am going back to Colonial terms with respect to the Indian designs. The paper money of Georgia of 1775 has a male Indian with a short skirt holding a bow and with an owl slung over his back in the customary container and he has a very short feathered head dress. That shows you how even in the colonial times, the respect for the Indian was a standard. In 1762 in Georgia, there is another note which may or may not be an Indian because the body is black yet it has the identical Indian style skirt and Indian head dress and the probability it is an Indian rather than an black. It pushes back the Georgia use of the Indian to 1762. Here, look at this. This is so interesting. Here is the later Georgian piece. Notice the head dress here and the Indian skirt? The bow and arrow, so it's obviously and Indian and here is just standing there with a skirt and a head dress.

SPEAKER: So, in the paper money in colonial times, that was standard item. Now as far as coinage is concerned, the state of Massachusetts in 1787 and 1788, issued one-cent and half-cent pieces. Those have a beautiful portrait of a standing Indian holding a long bow in his right hand and arrow in his left hand and with a typical Indian skirt, the standard Indian outfit that was worn with that period with again, two feathers in his hair and the balance of his hair combed back in Indian style. For those two years I mentioned, the commonwealth of Massachusetts had this style of Indian on its coinage. I don't know what... What would this be made out of? Would that be feathers?

WOMAN: It looks like it could be, but it more looks more likely it would be cloth; if you look at the top.

SPEAKER: These are the [16:58] Indians of Massachusetts who were very, very thoroughly acquainted with this time of over a hundred years of relationship with the white settlers.

WOMAN: He has on shoes of some kind.

SPEAKER: Huh?

WOMAN: He has on shoes of some kind too.

SPEAKER: Well, that's from his experience there.

WOMAN: Interesting.

SPEAKER: Paper money, which began authorized with respect to state banks beginning in actually 1784 before the United States was established under the Constitution; only

with the respect of the bank of the United States. It was very, very plain in the beginning without vignettes and color, colorful features. By the beginning of the 1800s, designs on the paper money of these various state banks became very, very attractive and produced some of the finest engraving done in the United States. These ran all the way to the Civil War so that we have approximately 50-years of fancy state bank notes and they show in detail the life of the western Indian to a great extent. They show Indians on horseback, stabbing the bison, they show Indians in the invention... use and invention of the canoe and they show the women paddling canoes and dressed in Indian ornamentation. They show attacks by bears against Indians on horseback; they show Indians signing peace treaties with the white men and so, these will be shown in the paper money and that will be a very extensive group of beautiful pieces.

WOMAN: They are really pretty aren't they?

SPEAKER: Oh, these are beautiful. Here, I thought you ought to see the princes. Look at this one with the teeth. I don't know whose teeth those are, maybe boar teeth or something of that nature; worn around the neck of the man with his feathered head dress.

SPEAKER: Well, this engraving, as I pointed out was done by the greatest detailed... this is before photography. The engraving art had developed by 1850's so that these people were absolutely fantastic in their ability to engrave an image. But then photography came along and the attraction of this business changed. Engraving still continues but not in the profusion and the detail that it was in the early eighteen hundreds. And these are the originals of those pieces.

I'm going to go back a while to the Native American currencies, which existed before the settlers got here and which continued thereafter. The Native Americans wanted some method of money exchange but since there was no money; value exchange... let's call it that. So, they wanted something that would be able to be given by one person to another for some kind of value whether it was a wife, a piece of land or a piece of cattle, food or whatever it happened to be. The Indians thought that you ought to have something which was hard to get as a matter of money. So, they selected sea shells of various kinds. The conk shell in the south and then a certain types of small sea shells and they drilled holes in them and put a string through them and it became Wampum. Wampum was strung with the holes in it and as strung it could worn and carried on ones person either as around the neck or a decorative piece on the arm or wrist or on the woman's clothing so you had your money with you and could always use it. There were two types of Wampum in New England, black wampum and white wampum. It so happens that their was a differential in the availability of the black wampum and so they decided that there would be two or three... no six actually, I'll have to check that, six of the white for one black piece of wampum so that the exchange could be handled very easily with different types of wampum. The conk shell, if I didn't mention that before, was the primary source of some of the wampum. Here, so you get to see some of it. This is...

WOMAN: That would be a dark one?

SPEAKER: Oh no, no. These are pieces of shells. The whole shell was sometimes used.

WOMAN: They're very yellow. Many colors; varied.

SPEAKER: Here are.... the New Madrid County, Missouri. These are small shells that were found in Cahokia, Illinois. These are conk. You see they have the larger hole. The smaller shell is a type of the black and white and that is a complete shell with an opening for ... so.... I picked these up as a [27:50].

WOMAN: Oh. Okay. Would these be the mound building Indians or not that long ago? Or hard to know I guess?

SPEAKER: Those are more modern. The mound building Indians were not that sophisticated, the plain Indians. See, those Indians all disappeared. They all caught diseases from the white men and were just wiped out. The Indians in the eastern part of the United States were not. They survived well and had their areas and reservations developed. Then there was an enormous group of Indians in the south, in Florida and Georgia, Alabama and so forth. These are where the Cherokees and that type of Indians came from. And as long as we are talking about that, the great tragedy of the Indians as we know, it was decided to move them all out of the south and put them in the western lands which are virtually worthless according to ... so the Trail of Tears march for thousand of Indians the south were marched westward across the Mississippi River in to Oklahoma in the 1830s. We will talk about the Okalahoma Indians shortly. About two-thirds of them died on the way because they had to walk from Georgia, Florida and so forth to Oklahoma and they crossed the Mississippi River just south of here. There is a crossing; and they were all here passing through.

Let's go to..... I'm going to another phase of numismatics with respect to the Indians. The British had wanted to give the chiefs of the Indians that they dealt with because they were always making deals on land ownership and slowly taking it away from the Indians in the east, before the American Revolution, the British in Canada and the United States had been giving to the Indian chiefs, a metal usually made of silver and a beautiful designs on it and the kings portrait and so forth on it. That metal usually would have a hole put in it and would be worn around the neck of the Indian chief. They had smaller metals made for the sub-chiefs and so some of those are ordinarily about three inches in diameter and so when the United States took over, George Washington as President, had engraved silver metals made with the American insignia on it showing the handshake of the Indian and the President and these had the President's name on it in one fashion or another. Those were worn and were considered very, very attractive metals. And that continued for each president up until the 1870s and 80s. So that was a long period of presentation. The Lewis and Clark Expedition carried Indian metals of Jefferson along with them and there was the issue of propaganda on these metals because beside the president's picture; his name on the one side of the metal, the other side showed the American Indian shaking hands with the official of the United States government and the

tomahawk and the peace pipe side by side; criss-crossed and the motto, "*Peace and Friendship*" So, this was the whole idea, creating peace and friendship and having this metal contained this insignia. I don't know if you want to see one of these?

SPEAKER: This is one in copper. This is a type of...

WOMAN: That's amazing. About the original ones... you said the smaller ones were for the sub-chiefs would be about three-inches; about what size were the other ones?

SPEAKER: The others were about two-inches or one and a half inch in size.

SPEAKER: The larger ones are the ones that are most seen most. There is an enormous exposition of them in the government museum in St. Louis under the arch. There is an enormous collection of Indian metals.

SPEAKER: I'm going to fill in an item with respect to the American Colonial period.

SPEAKER: The first paper money issued by a government of the western hemisphere was in Massachusetts in 1690 and it contained an Indian holding a bow and arrow and because this was the seal of the colony of Massachusetts. It has on it, "*Come over and help us*". That was an indication of the colony wanting help and they used the Indian as an insignia on that seal indicating that England should come over and help stop the fighting and permit a development of the American colonies. The Indian design goes back to 1690 in respect to that. The additional introduction of the beautiful Indian is the five-dollar silver certificate of the United States of America. This was in 1899 and it depicts what used to be called, "Oncpapa", it was the tribe of the Su's and it shows with the full Indian head dress and ornamental neck pieces on the center and the front of the five-dollar bill. That is simply beautiful.

WOMAN: Do you have a picture of that one?

SPEAKER: This is the, so you can see how beautiful....

WOMAN: So this is a portrait of an actual person?

SPEAKER: Yes, this is the chief of the Su. See, the fights with the Su didn't take place too often. Now, as long as I have this group up here, I'll talk about the Indians that went to Okalahoma.

SPEAKER: When the Trail of Tears march took place, they assigned a different land area to each tribe. So that the tribes could be separated, but they had them contingent so that they were right next to one another and even though they had a large track of land. This included the Cherokee's who had come out from the south and were put in Oklahoma; the Choctaw, the Seminole's and several, several other tribes. This group of Indians had no reason for money because they were in the United States Territory and under Indian agents and under complete control of the Indian affairs department of the United States. However, during the Civil War, the Indians being in Oklahoma were mostly loyal to the confederacy and because they were so far away from confederate military activity for most of the war, they had no money until they issued their own. We have money issued by several of the tribes and those are very rare and very interesting. One is written in Seminole language in part. Another group of merchants decided that they were Indian traders and they would, under the governments control they would sell things to the Indians. These traders issued them money of their own and so we have some of them in the Indian territories and in Arkansas and other areas issuing money payable by themselves in the Indian Territory. They would redeem those when they came in. Now that was just necessary during the Civil War period and when the confederacy collapsed the Indians redeemed the Indians and the Indian traders redeemed most of their money; and so it has become extremely rare.

WOMAN: Can I ask you a question? When you say they redeemed their money, how exactly did that work?

SPEAKER: How they did what?

WOMAN: Redeem their money? How did that work? They just turn it in?

SPEAKER: Well, the Indian tribe which had issued it, would then get money from the Indian agent for the United States and they helped them; they handled the finances because the Indian was completely uneducated from the western trader point of view and could easily be taken advantage of and was accused of taking too much alcohol whenever they got the opportunity and so, they had to have their lives adjusted so... they couldn't handle.... They weren't allowed to handle their own affairs to a great extent.

SPEAKER: Of course, the terrible problem was the Oklahoma land that was given to the Indians because it was completely worthless... all of the oil was struck there and many of the Indians got very opulent but most of them fretted the money away.

WOMAN: That's called finally getting even, right?

SPEAKER: You just never know what's going to happen because the future on anything here changes. Let me see here... I'm trying to figure out if I.... oh this is.....

SPEAKER: Certain of the later gold coinage of the United States had beautiful Indian portraiture on it particularly the five and ten dollar... oh I have to correct them... I have to correct the five. The one dollar piece that I described of 1849 has an Indian portraiture on the obverse and a beautiful head dress. Here's one of the gold dollars. Look at that.

SPEAKER: Oh yeah. Now, the later... the ten dollar piece of the early 1900s also has a gorgeous Indian portrait on it.

SPEAKER: So, we will show. These are the beautiful designs. Let me try to... here's a five. When I mentioned Beulah Pratt coin, she used a very unusual technique in making her Indian design. She has an incused design. The design was not raised above the feel level it was lowered in to...

WOMAN: What do you call that?

SPEAKER: Incuse. I-N-C-U-S-E. And so, that was considered a better way of coining so that the design would not wear off; the feel would not wear off and it was a spectacular piece.

WOMAN: Is that sort of an over all and general sense that it is very unusual to do it that way rather than the other?

SPEAKER: Yes. This incuse design is particularly unusual; it is not practical in some respects. Even though it protects the design, it is more difficult to make because it fills with dirt.

SPEAKER: And the whole idea is to keep coins as clean as possible and so, then it slips out of your fingers a little more easily than the other coin which has a raised situation. So, these are some of the practical problems of coinage. This is going to be a very appealing exhibit.

SPEAKER: There is so much Indian [50:50].

WOMAN: It's so beautiful.

SPEAKER: These are gorgeous. Here is some....Here is a Civil War token which we talked about with the Indian head dress.

SPEAKER: It's a private piece because...

WOMAN: Issue?

SPEAKER: Because here is some... these are the ... this is the Indian [51:49] You can see that one is copper and one is copper nickel. Here is a Civil War with a rather crude Indian.

SPEAKER: This had other propaganda on it. It has "*Union Forever*". Can you see it?

WOMAN: Yes, I can see it. It's in the shield.

SPEAKER: So these are the types of design that featured the Indians with beauty and dignity, but the enormous respect for the Indian took place in St. Louis when William Clark got back to St. Louis, he became the Indian agent for all kinds of things; because going on the Lewis and Clark expedition, he handled all of the Indian problems so well and in all the traps and arguments; this, that and the other, I think there were only two Indians killed in the entire expedition and they had talked the Indians out of food and what direction... they talked them out of horses; and they of course had Sacagawea with them when they were with the Oncpapa people because she could speak to the Shoshone and was originally one of them. In St. Louis, Clark, having lived in downtown St. Louis and had all the presents that the Indians gave him in his home and they all came to him to straighten out all the arguments and the matters and he was respected by them. He saw to it that they went to Washington; their chiefs went to Washington and had a good time and his gorgeous collection was taken to Europe to be shown to others and disappeared.

SPEAKER: The Smithsonian now has the museum of the American Indian and there are a lot of the tents and the arrows and the artwork and all of the customs of the Indians are maintained to the extent that it is possible to do that. Let me go a little bit farther...

SPEAKER: Yes. Well, it was the Heye Foundation in New York; that was the museum of the American Indian and this Mr. Heye assembled a gigantic collection of Indian materials and they ran out of money and some of their stuff was stolen. In any event, that was mostly transferred to the Smithsonian. I don't know what the situation is, but that kept a great many of the Indian materials in great shape.

Here are... These are some of the designs... the artistic designs for money that were prepared during this 1850 period; just absolutely gorgeous.

WOMAN: I said, I bet a lot of these engravers when blind eventually.

SPEAKER: Well, a lot of them were very young.

WOMAN: Oh, they were?

SPEAKER: Oh yeah, because they required eye sight.

SPEAKER: But they were all... these were all amazing artists. Remember they had to this in mirror image; they had to do it backwards? Everything was left to right; to mirror image.

WOMAN: Yes, I know exactly what you mean because you're going to print like that.

SPEAKER: That's right. They had to do the other side. So, but they were trained to do that and they could do that on copper; they could do it on steal, they could do it on wood. It was just amazing.

I have here a wonderful Indian piece involving St. Louis and this a private metal for the Indians. The United States government in giving out Indian metals, from time to time had problems with the Indian chiefs because if they didn't give a metal to a particular chief, he would be angry and some of the younger chiefs... younger executives who wanted to become chief... they wanted the metals. There was a heavy restriction as to how many they should give out and what they should do about it. One of the outfits was John Jacob Aster. He operated a fur trading setup for the buffalo hide and other furs. They would... the Aster Indian metal would be given to those who furnished the best and the most hides for his business. So, instead of a government item, then the government got mad and sad that he shouldn't do this. He said that he had to keep his Indians happy and so forth. Aster turned his amazing Indian trader business over to a St. Louisan, Pierre Chouteau, who was August Chouteau's son. Chouteau formed what is called, "*The Upper Missouri Outfit*". Pierre Chouteau... this reads, "*Pierre Chouteau, Upper Missouri Outfit*" and then a picture of Pierre Chouteau on the Indian peace metal. Can you see, Upper Missouri?

WOMAN: What is that made out of?

SPEAKER: Well, I'll tell you in a minute. This has the beautiful insignia "peace and friendship" the clasped hands of the Indian and the American military and the tomahawk and the peace pipe, which carried on from the federal tradition. Pierre Chouteau ordered these from the federal government because they were making them in silver and they wouldn't make them for him and they stalled and fiddled around; the usual. They never told him that they wouldn't make them, they just didn't tell him anything. So, he got disgusted and he needed some for his exhibition, so he hired a guy by the name of Mead in St. Louis, Missouri who did not have the silver to make them with, but he said I can make them out of pot metal; type metal. So, Mead made these.

SPEAKER: He made them in two parts and filled them with lead. If you press your thumb against some part of this...

WOMAN: You can feel a little bit?

SPEAKER: ... you can feel the movement.

SPEAKER: So, he made the two parts and then they sealed them together and then they put a [62:25] on them. These are marvelous. This follows numismatics and the metal department.

WOMAN: Are there... are there other examples of a thing like that. I mean, not in Missouri, but in other parts of the country?

SPEAKER: Well, the Aster metals... What do you mean? Are they collected?

SPEAKER: No, these are strictly for... now this is different. This is dated 1843 and that was very late. The ones that were George Washington metals and Adams and Jefferson and all of that, those worked their way west as the advancing white men was stealing all of their land in one way or another, they would give silver metals out to the...

WOMAN: But those were government? The ones you are talking about now are government.

SPEAKER: The only two outfits, the Aster family... The Aster... What do you call it...?

WOMAN: The Missouri... The Upper Missouri Outfit?

SPEAKER: No, this is strictly... the Missouri outfit is strictly Chouteau.

WOMAN: Oh. Okay.

SPEAKER: This is way after the Missouri, where the Missouri River makes its northern turn in the Mandan region, because this was the main, main source of furs in the 1840s. Now there were also a problem of keeping the Indians furnishing furs from joining Canada and furnishing Canada furs. Everybody was trying to bribe the Indians in a subtle way to get fur. This metal was one of the ways in which we tried to do it.

WOMAN: The perk of doing business with Chouteau, right? That is amazing. Are there a lot of those around, Eric? They must be fairly rare.

SPEAKER: I think there are three in existence. This is one of them. These are rather rare and there is a problem with this type of thing because cheating is normal.

WOMAN: Are their fakes out there?

SPEAKER: Well, the problem is that the government who had the dyes, made copies and copper like this and sold them. And then other people would silver plate them and make them look like the originals. And then some of the originals that were engraved had them copied and forged. So, we have a terrible time determining whether a piece like

this is most genuine or not; but even these copper ones that are legitimate government leaf strikes as we call them, weren't given to the Indians and they are collected. But something like this, there are a limited number of ... a very limited number of the silver ones, but they could be found. More could be found tomorrow.

SPEAKER: With all of the metal detectors now and ...

WOMAN: Well, I would think for most people if they had one in the chest of drawers in their house to look at it; they wouldn't even know what it was. That is the other thing.

SPEAKER: Well, it says it on here.

WOMAN: But you wouldn't necessarily assume it was the real thing.

SPEAKER: No, you wouldn't.

SPEAKER: This is all data on that particular peace metal. I didn't know if it was legitimate or not when I got it, but I ended up finally learning.

SPEAKER: I don't know if we talked about the Sacagawean dollar, which is modern.

SPEAKER: This was an attempt; one attempt by the United States to give credit to her because they wanted to give credit to a woman somewhere along the way. She was a Native American and they picked a girl from, I think she was a Shoshone Indian. I met her and she was a lovely girl; well educated and fine woman. The government didn't ask for information as to whether the coins would circulate or ask an outside advice. They listened to the people that have coin dispensing machines operated by coins and they didn't want to change the size as it should have been and so forth, so nobody would circulate them. This has happened before. People are very peculiar. People would not circulate a two-dollar paper bill because of two things, it used to be the cost of prostitute and therefore it was wrong for a guy to have one in his pocket because that was indicate that he might be willing to use it for that purpose and the other reason was that the two-dollar bill was the standard for betting at a race track. So, men would have it there and his wife would give him hell for wasting their money at a race track. It was considered bad luck to have a two-dollar bill so people tore the corners off of a two-dollar bill for some reason or another. These are just human crazinesses that just always take place. Every other company has no problem at all having a two-dollar bill and using it routinely; those that have dollars, so only in the United States.

Sacagawea, they couldn't get the Eisenhower dollar to circulate, and they couldn't get the half dollar to circulate because people find it inconvenient and so they have gone back to using the quarter dollar. And now they are in every machine; in every state and everybody loves them and the quarter is used... over used. That is acceptable.

WOMAN: Are they not issuing any 50-cent pieces now? At all?

SPEAKER: Well, they make them, but then they sell them at a premium. They won't give them out to the normal person. Now they have authorized... Congress has authorized new dollar items with the pictures of the president on them. So, we're going to get each president including Mr. Nixon on a new dollar. I mean, we have a total of incompetent and bribed politicians who couldn't give a damn about whether something good, bad or indifferent; all they care about is money, money, money.

[Laughing]

SPEAKER: If they are paid off, they'll pass anything.

SPEAKER: Now, let's see what else we have here for the Indians.

WOMAN: Let me ask you about since we are talking in that area, the Susan B. Anthony thing? Was that also like a problem with vending machines and that sort of thing?

SPEAKER: I'll come to that in a minute.

WOMAN: Okay.

SPEAKER: Oh. This is the... this is the Lewis and Clark Bicentennial; they issued a dollar coin and again a special coin sold at a premium. This has Clark; well I guess this is both Lewis and Clark... I wonder if they have an Indian on this one or not.... It should have something. Yes, this has the... this has the peace and friendship of the Indian peace metals on it in very small, very small design. This was an indication of the friendship with the Indians, the peace pipe and the tomahawk also on... that will be part of the exhibit to show that. I forgot about that one. There are so many. These are a souvenir racket that the United States participates in.

WOMAN: But they are genuine legal tender, right?

SPEAKER: Oh yeah. These are genuine and these are all sold at a premium so that all we suckers and... and I don't collect them unless I have good reason to. All right. I think we've done a good deal on the Indian. Now you can ask me any questions...

WOMAN: Well, I want to... this is just for my personal interest about the Susan B. Anthony dollar? It never went anywhere. People just didn't like it?

SPEAKER: It was designed without consulting anybody that knew what they were talking about. Not that it would have been right, but it was made out of a silver looking material; so that it could be easily, it was just slightly larger and easily mixed up with a half dollar by size and it was not made as big as a dollar and it had eleven sides on it, eleven sides.. little... and this was again pointless, but they did it for design reasons to symbolize nothing. It was the same color as the other coins and nobody paid any attention to it and it didn't circulate. In addition to that, the Sacagawea coin is the same size. I told you that they made it the same size as the previous dollar and the reason for

that is the slot machines were made for the Susan Anthony dollar and so forth, so they pay off the Congress and the Congress says oh yeah sure, so they wouldn't have to change the slot machines and they could use the Socagawean dollar in the same slot machine. Well, of course it was the same size and they don't listen, but I mean Congress doesn't have any idea of listening to anybody as long as they get paid off. This is...

WOMAN: I have never even seen a slot machine in the first place. So, they take dollars? You put in a slot machine? I don't know.

SPEAKER: The slot machine will take anything; any kind of money you want to put in them. But then there are also, in addition to the slot machines, vending machines where you can put in to get a soda and so forth...

WOMAN: ... and get change...

SPEAKER: They would give you back Susan Anthony dollars or Socagawean dollars in change. You could put in a paper bill and it would give you a couple of coins in change. In other words, this is a gigantic business; vending with coin and paper. See, it used to be just coins and now they are vending things with real high values and so the resolve s they are now reading the paper money and giving the change back depending on when you buy say a ticket on the Metro Link here... and so forth.

WOMAN: Well, and they finally got the machines so that they actually work better than they used to.

SPEAKER: Oh, they work marvelous now. They were very crude in the beginning. I have some of the early machines that took your money...

WOMAN: ...Took your money literally!

SPEAKER: Well, they always had them... they always had little nickel machines... well it started out you see with the penny weighing machine. You put a penny in and you stood on a little platform and it would weigh you. Do you remember that? As a child? Well, that started a very long time ago; it started and then you got mints for a nickel and if you took a chance on some whatever it was; some spinning thing you could win X or Y and you get a nickel, or you put a nickel in and you get some mints anyhow and if you won, you won a prize. So, this was a way of a little gambling game where they gave you some mints even if you lost.

SPEAKER: The mints were worth about a penny and you put in a nickel... I mean this is what I went through as a child.

[Laughing]

SPEAKER: They were cleaning me out.

SPEAKER: But you remember the penny and the scale?

WOMAN: Yes, yes I do, but I don't know... I don't remember where but I could have been somewhere else.

SPEAKER: Well, they had them in all of the stores. You stand on this platform; put the penny in and weighed you and gave you that fine.

WOMAN: I remember at some point there were little machines that would weight you and give you a little paper fortune as well.

SPEAKER: Yeah, they'd give you something; print you out that you were beautiful or something like that.

WOMAN: Exactly.

[Laughing]

SPEAKER: These were the normal way... the normal way to sell you anything that they could. That is the way it goes.

WOMAN: It works pretty much.

SPEAKER: I have one more thing that forgot to talk about.

WOMAN: Okay.

SPEAKER: If you don't think I've had a lot of fun...with this junk.

WOMAN: I think you have. I'm just so kind of amazed at how beautiful some of these are.

SPEAKER: Oh look. This is why it can be art.

WOMAN: Yes, definitely.

SPEAKER: Because it is art.

SPEAKER: No..... we'll do that.

WOMAN: Okay.

SPEAKER: One of the pieces that I would like to... that I'm going to put out is a very famous Indian who was "Red Jacket". He was... Red Jacket would was a Seneca Indian and a series of beautiful engravings were put out in Philadelphia and this is his. He is

15 of 15 Native Americans

wearing his Indian metal that is a larger metal, an extremely large one, but that was the way it was worn.

SPEAKER: For Indian metals this is just a lovely portrait to put out.

WOMAN: It says printed by either "C" or "G", I think "CB King".

SPEAKER: It was not printed. It would be painted. Painted by CB Riley... King. King is right. And then published by Bittle and its [84:22] Lithographers, the Lithographers got their name and in an accord act with Congress by Bittle 1834.

SPEAKER: History district from Spain. So, this is one of the items that ... this one I don't think will go in there.
